The Kingdom of God.

GLORIOUS SERMON,

Preached on SABBATH Evening,
SEPTEMBER 13th, 1741.

IN THE

High-Church-Yard

OF

GLASGOW,

Upon ROM. xiv. 17.

By the REVEREND
GEORGE WHITEFIELD.

Taken from his own Mouth, and published at the earnest Desire of many of the Hearers.

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ADVERTISEMENT.

The three following Sermons of the Reverend Mr. GEORGE WHITEFIELD, *preached in the* High-Church-Yard, *are to be ſold by* ROBERT SMITH *at the* Gilt-Bible, Salt-Mercat.

I. The Duty of a Goſpel-Miniſter, *preached* Saturday *forenoon, upon* Luke iv. 18, 19.

II. The Method of Grace, *preached* Sabbath *Morning, upon* Jer. iv. 14.

III. The Believers golden Chain, *preached* Tueſday *Afternoon, upon* 1 Cor. i. 30.

There is in the Preſs, and ſpeedily will be publiſhed, The Prodigal's Son, *a Sermon preached on* Friday *Afternoon in the* High-Church-Yard *of* Glaſgow. *By the Reverend Mr.* GEORGE WHITEFIELD.

The Kingdom of God.

A

SERMON.

ROM. xiv. 17.

For the Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.

THO' we all profeſs to own one Lord, one Faith, one Baptiſm, tho' *Jeſus Chriſt* never was, and never will be divided in himſelf; yet the followers of *Jeſus Chriſt* have in all Ages been ſadly divided among themſelves. And what has rendered the Caſe the more to be pitied, is, that they have generally been divided about the Circumſtantials of Religion, they have generally received one another to doubtful Diſputation, and imbittered one another's Hearts, by talking about theſe things they might either do or not do, either know or not know, and yet at the ſame time be the true followers of the meek

and lowly *Jesus*. I am verily perſwaded that this is the great Artifice and Engine of the Devil, he knows if he can divide Chriſtians, he ſhall get the better of them; and therefore he endeavours to ſow the Tares of Diviſion among them, in order to make them a common Prey to their Enemies. And indeed this *God* hath permitted in all Ages of the Church. In Conſequence of this, the early Ages of Chriſtianity were not altogether free of it. No, this Text gives us a pregnant and ſufficient Proof of it.

It ſeems the firſt Converts of Chriſtianity conſiſted of two ſorts of People; either thoſe that were Jews before they commenced Chriſtians, or thoſe who were Heathens, and never had been ſubject to the Law of *Moſes*, but were converted from a State of Gentiliſm, from a State of heatheniſh Darkneſs, and brought to the marvellous Goſpel Light. The firſt of theſe knowing that every Rite, every Ceremony of the Law of *Moſes*, had a Divine Image, a Divine Superſcription wrought upon it; they thought themſelves obliged, notwithſtanding they believed in the *Lord Jeſus Chriſt*, to abſtain from ſuch Meats and Drinks which were forbidden, and to ſubmit to ſuch Feſtivals which were enjoined by the Law. Whereas on the contrary, the

Heathen

Heathen who never were brought under this Yoke, nay even the Jews themſelves who were better inſtructed in their Chriſtian Liberty, they knowing that every Creature of *God* was now good, if ſanctified by the Word of *God* and Prayer; they knowing that *Touch not, taſte not, handle not*, were no longer Precepts for thoſe that believed in the *Lord Jeſus Chriſt*, they could not ſubmit to them, they could not ſubmit to the new Moons and Sabbaths, they ate what was ſet before, them and made no Scruple about Meat or Drink. But however, it ſeems there were two contending Parties, many right Souls no doubt on both Sides. What muſt then the great Apoſtle do? Why, like a true follower of the meek and lowly *Jeſus*, he preached up to both Sides the golden Rule of Moderation, and endeavours to perſwade them to diſpute no more about theſe outward Things,

If we will therefore look to the firſt Verſe of this Chapter, we ſhall find the Apoſtle giving them a healing Advice, *Him*, ſays he, *that is weak in the Faith, receive ye*, do not ſeparate from him, do not forbid him to come into your Chriſtian Fellowſhip; *receive him*, look upon him as a Diſciple, receive him with open Arms into your Communion;

but not to doubtful Disputation, do not fall into disputing with him as soon as ever he comes into your Church. For says he in the second Verse, *One* that is well instructed in his Christian Liberty, *believeth that he may eat all Things*, without Scruple: Why, *another that is weak*, and hath not got as much Light into the Gospel Liberty, thinks himself obliged to abstain from such Meats as were forbidden by the Law, and therefore for Conscience sake *eateth Herbs*. Why then says the Apostle in the 3*d*. Verse, *Let not him that eateth, despise him that eateth not*, tho' he be but a Novice in Grace: On the other Hand, *Let not him that eateth not, judge him that eateth*, as tho' he took more Liberty than *God* Almighty or the Rules of the Gospel allowed him, *for God hath received him*. Tho' he is weak, he is a Believer in the *Lord Jesus Christ*, *God* hath received him into his Favour, and how then dare ye refuse to receive him into your Communion?

In order therefore that the Apostle might put a Stop to this Spirit of Division and Opposition that was among them, he goes on, and tells them, That their despising, that their judging and disputing with one another at this rate, was taking *Christ*'s Prerogative out of his Hand. For says he in the 10*th* Verse,

Why

Why doſt thou judge thy Brother? On the other Hand, *Why doſt thou ſet at nought thy Brother? We ſhall all ſtand before the Judgement Seat of Chriſt.* And *Jeſus Chriſt*, who ſeeth the Springs of our Actions, can bear with us, tho' we cannot bear with one another. For ſays he, *One Man eſteemeth one Day above another, another eſteemeth every Day alike; let every Man be fully perſwaded in his own Mind.* That is, Let every Man take the outmoſt Care to inform his Conſcience, according to the Rule of *God's* Word; and after he has done that, let him bear with other People, tho' they may not follow him in all Things. And then, as the moſt prevailing and moſt cogent Argument the Apoſtle could poſſibly bring, to put an End to their Diviſions, he tells them in the Words of the Text, That Religion doth not conſiſt in theſe Things, For ſays he, *The Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.* As tho' he had ſaid, My dear Friends, take Care of diſputing, take Care of dividing from one another on account of the Circumſtantials of Religion, take Care of receiving one another to doubtful Diſputations about Meat or Drink, or obſerving holy Days: For ſays he, *the Kingdom of God is not Meat*

and

and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.

This is a ſhort, but when I read it, I think it is one of the moſt comprehenſive Verſes in the whole Book of *God*. And I am ſure if it is neceſſary for a Miniſter to preach upon ſuch Subjects as theſe, it muſt be in the Days wherein we live. For, my Friends, the Devil is getting Advantage over us by our manifold Diviſions: We have been ſettled upon our Lees, we have had no outward Perſecution; andnow God, in his righteous Judgment, has ſuffered us todivide among ourſelves. It is high Time therefore, for Miniſters to ſtand in the Gap, to preach up a Catholick Spirit, to preach out Bigotry, to preach out Prejudice; for we will never be all of one Mind, as long as we are in the World, about Externals in Religion; that is a Priviledge reſerved to Heaven, to a future State. But while we have different Degrees of Light, it is abſolutely neceſſary that we ſhould bear with all, that cannot in all Things follow with us. I am by no Means for bringing the Church into a State of Anarchy and Confuſion; but that we ſhould bear withone another, we ſhould not divide from one another, ſo as not to keep fellowſhip with one another, becauſe we are not of the ſame

Mind

Mind in ſome particular Circumſtances. I verily believe *Jeſus Chriſt* ſuffers us to differ, to teach us that his Kingdom is of a ſpiritual Nature, it is not ſuch a legal Diſpenſation as the Jewiſh was; and therefore we ſhould not divide about Externals. Beſides, by being left thus to differ with one another in our Sentiments about Externals, we learn to exerciſe our paſſive Graces. I am ſure, there is one good Effect Diviſion has on my own and many other Peoples Heart, it makes us long for Heaven, where we ſhall be all of one Mind and one Heart. It will be our Perfection in Heaven, to be all of one Heart; and therefore it muſt be our Imperfection on Earth to be divided.

There are two Things which thoſe that call themſelves Chriſtians, want much to be convinced of; namely, What Religion is not. *2dly*, What Religion poſitively is. Both theſe are in the Words of the Text plainly taught, and therefore, as God ſhall enable me, I ſhall endeavour, *Firſt*, to explain what ye are to underſtand by *the Kingdom of God*. *Secondly*, I ſhall endeavour to ſhew that *the Kingdom of God is not Meat and Drink*. And *Thirdly*, I ſhall ſhow you what *the Kingdom of God* poſitively is, namely, *Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*.

First, I am to explain to you what ye are to understand by *the Kingdom of God*. By *the Kingdom of God* in some Places of Scripture, you are to understand no more than the outward preaching of the Gospel, as, when the Apostles went out and preached, that *the Kingdom of God* and *the Kingdom of Heaven was at Hand*. In other Places of Scripture, you are to understand it, as implying that Work of Grace, that inward Holiness that is wrought in the Heart of every Soul, that is truly converted and brought home to God. The *Lord Jesus Christ* is King of his Church, and the *Lord Jesus Christ* has got a Kingdom; and this Kingdom is erected and set up in the Hearts of Sinners, when they are brought to subject to the Government of our dear Redeemer's Laws. In this Sense, therefore, we are to understand *the Kingdom of God*, when *Jesus Christ* said, *The Kingdom of God is within you*, in your Hearts: And when he tells *Nicodemus*, That *unless a Man be born again, he cannot see the Kingdom of God*, he can have no Notion of the inward Life of a Christian. In other Places of Scripture, *the Kingdom of God* not only signifies the Kingdom of Grace but the Kingdom of Grace and of Glory also; as when *Jesus* said, *It is easier for a Camel to go through the Eye of a Needle*,

that

than for a rich Man to enter into the Kingdom of God, that is, either to be a true Member of his myſtical Church here, or a Partaker of the Glory of the Church Triumphant hereafter. We are to take *the Kingdom of God* in the Text, as ſignifying that inward Work of Grace, that Kingdom which the *Lord Jeſus Chriſt* ſets up in the Hearts of all, that are truly brought home to God, ſo that when the Apoſtle tells us, *The Kingdom of God is not Meat and Drink*, it's the ſame, as tho' he had ſaid, My dear Friends, do not quarrel about outward Things, *for the Kingdom of God*, or true and undefiled Religion, Heart and Soul-religion, *is not Meat and Drink*.

By *Meat and Drink*, if we compare the Text with the Context, we are to underſtand no more than this, that the Kingdom of *God* or true Religion doth not conſiſt in abſtaining from a particular Meat or Drink. But I ſhall take the Words in a more comprehenſive Senſe, and ſhall endeavour to ſhew you on this Head, that the Kingdom of God, or true and undefiled Religion, doth not conſiſt in any, no not in all outward Things, put them altogether. And

Firſt, The Kingdom of *God*, or true and undefiled Religion doth not conſiſt in being of this or that particular Sect or

Communion. Perhaps, my dear Friends, were many of you asked what Reaſon ye can give of the Hope that is in you, what Title ye have to call yourſelves Chriſtians. Perhaps ye could ſay no more for yourſelves than this, namely, that ye belong to ſuch a Church, and worſhip God in the ſame Way in which your Fathers and Mothers worſhipped God before you And perhaps at the ſame Time ye are ſo narrow in your Thoughts, that ye think none can worſhip *God*, but thoſe that worſhip *God* juſt in your Way. It is certainly, my dear Friends, a Bleſſing to be born, as ye are, in a reformed Church, it is certainly a Bleſſing to have the outward Government and Diſcipline of the Church exerciſed. But then, if you place Religion merely in being of this or that Sect, if you contend to monopolize or confine the Grace of *God* to your particular Party, if you reſt in that, you place the Kingdom of *God* in ſomething in which it doth not conſiſt, you had as good place it in Meat and Drink. There are certainly Chriſtians among all Sects and Communions, that have learned the Truth as it is in *Chriſt Jeſus*. I do not mean that there are Chriſtians among *Arians*, *Socinians*, or thoſe that deny the Divinity of *Jeſus Chriſt*: I am ſure the

Devil

Devil is Prieſt of ſuch Congregations as theſe. But I mean there are Chriſtians among other Sects, that may differ from us in the outward Worſhip of *God*. Therefore, my dear Friends, learn to be more Catholick, more unconfined in your Notions; for if ye place the Kingdom of God merely in a Sect, ye place it in that in which it doth not conſiſt.

Again, As the Kingdom of *God* doth not conſiſt in being of this or that Sect, ſo neither doth it conſiſt in being baptiſed when ye were young. Baptiſm is certainly an Ordinance of the *Lord Jeſus Chriſt*, it ought certainly to be adminiſtrate. But then, my dear Friends, take Care that ye do not make a Chriſt of your Baptiſm; for there are many baptiſed with Water as ye are, which were never ſavingly baptiſed with the Holy Ghoſt. *Paul* had a great Value for Circumciſion, but when he ſaw the *Jews* reſting upon their Circumciſion, he told them, *Circumciſion was nothing, and Uncircumciſion was nothing, but a New Creature*. And yet moſt People live, as if they thought it will be ſufficient to intitle them to Heaven, to tell *Jeſus Chriſt* their Name was in the Regiſter Book of ſuch and ſuch a Pariſh. Your Name may be in the Regiſter Book, and yet at the ſame Time not be in the Book of Life.

Annanias

Ananias and *Sapphira* were baptized, *Simon Magus* was baptized. And therefore, if ye place Religion merely in being baptized, in having the outward washing of Water, without receiving the Baptism of the *Holy Ghost*, ye place the Kingdom of God in something in which it doth not consist; in Effect, ye place it in Meat and Drink.

But *further*, As the Kingdom of *God* and true Religion doth not consist in being baptised; neither doth it consist in being orthodox in our Notions, or being able to talk fluently of the Doctrines of the Gospel. There are a great many that can talk of free Grace, of free Justification, of final Perseverance, of Election, and God's everlasting Love: All these are precious Truths, they are connected in a Chain, take away one Link and you spoil the whole Chain of Gospel Truths. But then, I am perswaded that there are many that talk of these Truths, that preach up these Truths, and yet at the same Time never, never felt the Power of these Truths upon their Heart. It is a good thing to have a Form of sound Words, and I think you have got a Form of sound Words in your *Larger and Lesser Catechisms*: But you may have orthodox Heads, and yet you may have the Devil in your Heart; ye may have clear Heads,

ye

ye may be able to ſpeak as it were with the Tongues of Men and Angels the Doctrines of the Goſpel, but yet at the ſame time ye may never have felt them upon your own Souls. And if ye have never felt the Power of them upon your Heart, your Talk of *Chriſt* and free Juſtification, and having rational Convictions of theſe Truths, will but increaſe your Condemnation, and ye will only go to Hell with ſo much more Solemnity. Take Care, therefore, of reſting in a Form of Knowledge, it is dangerous; if ye do, ye place the Kingdom of *God* in Meat and Drink.

Again, As the Kingdom of *God* doth not conſiſt in orthodox Notions, much leſs doth it conſiſt in being ſincere. I know not what ſort of Religion we have got among us. I fear many Miniſters as well as People, they want to recommend themſelves to *God* by their Sincerity; they think if we do all we can, if we are but ſincere, *Jeſus Chriſt* will have Mercy upon us. But pray what is there in our Sincerity to recommend us to *God*? There is no natural Man in the World ſincere, till *God* make us new Creatures in *Jeſus Chriſt*. And therefore if ye depend upon your Sincerity for your Salvation, your ſincerity will damn you.

Further;

Further, As the Kingdom of *God* doth not consist merely in Sincerity, (for nothing will recommend us to *God*, but the Righteousness of *Jesus Christ*) neither doth it consist in being negatively good. And yet, I believe, my dear Friends, if many of you were to be visited by a Minister when you are upon a Death-bed, and if he were to ask you, How ye hope to be saved. Why, ye would say, Yes, ye hoped to be saved, ye never did Man, Woman or Child any Harm in your Life, ye have done no Body Harm; And indeed I do not find that the unprofitable Servant did any one Harm; no, the poor Man he only innocently wrapt up his Talent in a Napkin: And when his Lord came to call him to Account, he thought he should be applauded by his Lord; and therefore introduces himself with the Word, *Lo, Lo there thou hast that is thine* But what says *Jesus Christ? Cast ye the unprofitable Servant into outer Darkness, there shall be weeping and gnashing of Teeth.* Suppose it to be true that ye had done no Body Harm, yet it will not avail you to Salvation: If ye bring forth only the Fig-leaves of an outward Profession, and bring not forth good Fruit, it will not send you to Heaven, it will send you to Hell.

dom

Again, Some of you perhaps may think I have not reached you yet; therefore I go on further to ſhew you, that the Kingdom of God doth not conſiſt in a dry lifeleſs Morality. I am not ſpeaking againſt Morality, it is a bleſſed Thing when *Jeſus Chriſt* is laid as the Foundation of it. And I could heartily wiſh that ye, moral Gentlemen, that are for talking ſo much of your Morality, I wiſh we could ſee a little more of your Morality than we do. I do not cry down Morality, but ſo far as this, that ye do not reſt in your Morality, that ye do not think ye are Chriſtians becauſe ye are not vicious, becauſe ye now and then do ſome good Action. Why, Self-love will carry a Man to perform all moral Actions. A Man perhaps will not get drunk for Fear of making his Head ake, a Man may be honeſt, becauſe it would ſpoil his Reputation to ſteal. And ſo a Man that has not the Love of God in his Heart, may do moral Actions. But if ye depend on Morality, if ye make a *Chriſt* of it, and go about to eſtabliſh a Righteouſneſs of your own, and think your Morality will recommend you to *God*; my dear Friends, ye are building upon a rotten Foundation, ye will find yourſelves miſtaken, and that the Kingdom of *God* is not in your Hearts.

Again, As the Kingdom of *God* doth not consist in doing no Body Hurt, nor in doing moral Actions; neither doth it consist in attending upon all outward Ordinances whatsoever. A great many of you may think that ye go to Church, and receive the Sacrament once or twice a Year, (tho' I do think that is too seldom by a great deal to have it administrated) ye may read your Bibles, ye may have Family Worship, ye may say your Prayers in your Closets; and yet at the same time, my dear Friends, know nothing of the Lord Jesus Christ in your Heart: Ye may have a Token, and receive the Sacrament, and perhaps at the same time be eating and drinking your own Damnation. I speak this, because it is a most fatal Snare that poor Professors are exposed to; we stop our Consciences by our Duties. Many of you perhaps lead a lukewarm loose Life, ye are *Gallio* like; yet ye will be very good the Sacrament Week, ye will attend all the Sermons, and come to the Sacrament, ye will be very good for sometime after that, and then afterwards go on in your former usual way till the next Sacrament. Ye are resting on the Means of Grace all the while, and placing Religion in that which is only a Means of Religion. I speak from mine own Experience.

perience. I know how much I was deceived with a Form of Godlineſs. I made Conſcience of faſting twice a Week, I made Conſcience of praying ſometimes nine Times a Day, and received the Sacrament every Sabbath Day; and yet knew nothing of inward Religion in my Heart, till God was pleaſed to dart a Ray of Light into my Soul, and ſhew me I muſt be a new Creature, or be damned for evermore. Being therefore, ſo long deceived myſelf, I ſpeak with the more Sympathy to you, who are reſting on a round of Duties and Model of Performances. And now, my Friends, if your Hearts were to be ſearched, and you were to ſpeak your Minds, I appeal to your own Heart whether ye are not thinking within yourſelves, tho' you may have ſo much Charity as to think I mean well, yet I verily believe many of you think I have carried Matters a little too far. And why is this, but becauſe I come cloſe to ſome of your Caſe, the Pride of your Heart does not care to admit of Conviction; therefore ye would fain retort on the Preacher, and ſay, he is wrong, whereas it is your Heart that is wrong all the while.

Others again perhaps may be ſaying, Well, if a Man may go this far and not be a Chriſtian, as I am ſure he may, and

a great deal further; ye will be apt to cry out, Who then can be ſaved? And O that I could hear you asking this Queſtion in earneſt. For, my Friends, I am obliged, where ever I go, to endeavour to plow up People's fallow Ground, to bring them off their Duties, and making a *Chriſt* of them: There are ſo many Shadows in Religion, if ye do not take Care, ye will graſp at the Shadow, and loſe the Subſtance. The Devil has ſo ordered the Affairs of the Church now, and our Hearts are ſo deſperately deceitful, if we do not take a great deal of Care, we ſhall come ſhort of true Religion, of the true Kingdom of God in the Soul. The great Queſtion then is, Whether any of you are convinced of what has been ſaid? Does Power come with the Word? When I was reading a Book called, *The Life of God in the Soul of Man*, and reading that a Man may read, pray, and go to Church, and be conſtant in the Duties of the Sabbath, and yet not be a Chriſtian: I wondered what the Man would be at, I was ready to throw it from me, till at laſt he told me, that Religion was an Union of the Soul with God, the Image of God wrought upon the Heart, or *Chriſt Jeſus* formed in us. Then God was pleaſed with theſe Words to caſt a Ray of Light into

into my Soul, with the Light there came a Power; and from that very Moment I knew I must be a new Creature. This perhaps may be your Case, my dear hearers, May be many of you may be loving, good natured People, and attend the Duties of Religion; but take Care for *Christ's* Sake that ye do not rest on these Things.

I think I cannot sum up what has been said better, than to give you the Character of the Apostle *Paul*. Are you a Christian, do you think, because ye are of this or that particular Sect? *Paul* was a *Jew* and a *Pharisee*. Are you a Christian because ye are baptized, and enjoy Christian Priviledges? Then *Paul* was circumcised. Are ye a Christian because ye do no Body Hurt, and are sincere? *Paul* was blameless before his Conversion, and was not a *Gallio* in Religion, as many of us are, he was so zealous for *God*, that he persecuted the Church of *Christ*. But yet when God was pleased to reveal his Son in him, when God was pleased to strike him to the Ground, and let him see what Heart Religion was; then *Paul* dropt his false Confidence immediately; these things which he counted Gain, which he depended on before, he now counted Loss, that he might win *Christ*, and be found in him, not having

his

his own Righteouſneſs which is of the Law, but that Righteouſneſs which is by Faith in *Chriſt Jeſus*. It is Time, my dear Friends, to proceed to

The next Thing propoſed, namely, To ſhew you what *the Kingdom of God* or true Religion poſitively is. I have told you what it is not, I ſhall now proceed to ſhew you what it is. It is *Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*. But before I proceed to this, I muſt make a little Digreſſion. Perhaps Curioſity has brought many here, that have perhaps neither Regard to God nor Man. A Man may be a Member of the pureſt Church, a Man may be baptiſed, do no Body Harm, do a great deal of Good, attend on all the Ordinances of Chriſtianity; and yet at the ſame time may be a Child of the Devil. If a Man may go this far, and yet at the ſame time miſs of Salvation, What will become of you that do not keep up a Form of Religion, that ſcarce know the Time when ye have been at Church and attending Sermons, unleſs Curioſity brought you to hear a particular Stranger? What will become of you, who inſtead of believing the Goſpel and reading the Bible, ſet up your corrupt Religion in oppoſition to divine Revelation? What will become of you, who count it your Pleaſure to

riot

riot in the Day-time, to ſpend Time in rioting and Wantonneſs; who are ſitting in the Scorners Chair and joining with your helliſh Companions, who love to dreſs the Children of God in Bear Skins? What will become of you that live in Acts of Uncleanneſs, Drunkenneſs, Adultery, Sabbath-breaking, and that keep Miſſes? Surely without Repentance ye will be loſt, your Damnation ſlumbereth not. God may bear with you long, but he will not forbear always: The Time will come when he will eaſe himſelf of his Adverſaries, and then ye will be undone for evermore, unleſs ye come to him as poor loſt Sinners.

But I now go on to ſhew you what true Religion poſitively is, It is *Righteouſneſs, it is Peace, it is Joy in the Holy Ghoſt.* And

Firſt, The Kingdom of God is *Righteouſneſs.* By *Righteouſneſs* we are here to underſt and the compleat, perfect and alſufficient Righteouſneſs of the *Lord Jeſus Chriſt*, as including both his Active and his Paſſive Obedience. My dear Friends, we have no Righteouſneſs of our own; our beſt Rigteouſneſes, take them altogether, are but as ſo many filthy Rags; we can only be accepted for the Sake of the Righteouſneſs of our *Lord Jeſus Chriſt.* This Righteouſneſs muſt be imputed

puted and made over to us, and applied to our Hearts: And till we get this Righteouſneſs brought home to our Souls, we are in a State of Death and Damnation, the Wrath of God abideth on us.

Before I go further, I would endeavour to apply this. Give me Leave to put this Queſtion to your Heart. You call yourſelves Chriſtians, and would count me uncharitable to call it in Queſtion: But I exhort you to let Conſcience ſpeak out, do not bribe it any longer. Did ye ever ſee yourſelves damned Sinners? Did Conviction ever faſten upon your Heart? And after ye had been made to ſee your want of *Chriſt*, and made to hunger and thirſt after Righteouſneſs, did ye lay hold on *Chriſt* by Faith? Did ye ever cloſe with *Chriſt*? Was *Chriſt's* Righteouſneſs ever put upon your naked Souls? Was ever a feeling Application of his Righteouſneſs made to your Heart? Was it, or was it not? If not, ye are in a damnable State, ye are out of *Chriſt*; for the Apoſtle ſays here, *The Kingdom of God is Righteouſneſs*, that is, the Righteouſneſs of Chriſt applied and brought home to the Heart.

It follows, *Peace. The Kingdom of God is Righteouſneſs, and Peace By Peace* I do not underſtand that falſe Peace, or rather carnal

carnal Security, into which ſo many are are fallen. There are thouſands ſpeak Peace to themſelves, when there is no Peace; thouſands have got a Peace of the Devil's making, the ſtrong Man armed has got Poſſeſſion of their Heart, and therefore their Goods are all in Peace. But the Peace here ſpoken of is a Peace that follows after a great deal of Soul Trouble; it is like that Calm which the Lord Jeſus Chriſt ſpoke to the Wind, *Peace be ſtill, and immediately there was a great Calm*; it is like that Peace which Chriſt ſpoke to his Diſciples, when he came and ſaid, *Peace be unto you, My Peace I leave with you.* It's a Peace of God's making, it's a Peace of God's giving, it's a Peace that the World cannot give, it's a Peace that can be felt, it's a Peace that paſſeth humane Underſtanding, it's a Peace that reſults from a Senſe of having Chriſt's Righteouſneſs brought home to the Soul. For, a poor Soul before this is full of Trouble, Chriſt makes Application of his Righteouſneſs to his Heart; and then the poor Creature being juſtified by Faith, hath Peace with God through our Lord Jeſus Chriſt. My dear Friends, I am now talking of Heart Religion, of an inward Work of God, an inward Kingdom in your Heart, which

ye muſt have, or ye ſhall never ſit with Jeſus Chriſt in his Kingdom. The moſt of you may have Peace, but for Chriſt's Sake examine upon what this Peace is founded, ſee if Chriſt be brought home to your Soul, if you have had a feeling Application of the Merits of Chriſt brought home to your Soul. Is God at Peace with you? Did Jeſus Chriſt ever ſay, *Peace be to you, Be of good chear, Go thy way, thy Sins are forgiven thee. My Peace I leave with you, my Peace I give unto you?* Did God ever bring a comfortable Promiſe with Power to your Soul? And after ye have been praying, and fearing ye be damned, did ye ever feel Peace flow in like a River upon your Soul? So that ye could ſay, Now I know that God is my Friend, now I know that Jeſus is my Saviour, now I can call him *My Lord and my God*; now I know that Chriſt hath not only died for others, but I know that Jeſus hath died for me in particular, O my dear Friends, it is impoſſible to tell you the Comfort of this Peace, and I am aſtoniſhed, (only Man's Heart is deſperately wicked) how ye can have Peace one Moment, and yet not know that God is at Peace with you. How can ye go to Bed this Night without this Peace?

It is a bleſſed Thing to know when Sin is forgiven, Would ye not be glad if an Angel were to come and tell you ſo this Night?

But there is ſomething more, There is *Joy in the Holy Ghoſt.* I have often thought, if the Apoſtle *Paul* were to come and preach now, he would be reckoned one of the greateſt *Enthuſiaſts* on Earth, he talked of the Holy Ghoſt, of feeling the Holy Ghoſt; and ſo we muſt all feel it, all experience it, all receive it, or we can never ſee a Holy God with Comfort. We are not to receive the *Holy Ghoſt*, ſo as to enable us to work Miracles, for, *Many will ſay in that Day we have caſt out Devils in thy Name, and in thy Name done many wonderful Works:* But we muſt receive the Holy Ghoſt to ſanctify our Nature, to purify our Heart, and make us meet for Heaven. Unleſs we are born again, and have the Holy Ghoſt in our Heart, if we were in Heaven, we could take no Pleaſure there. The Apoſtle not only ſuppoſes we muſt have the Holy Ghoſt, but he ſuppoſes as a neceſſary Ingredient to make up the Kingdom of God in a Believer's Heart, that he muſt have *Joy in the Holy Ghoſt.* There are a great many, I believe, think Religion is a poor melancholly Thing, and

they

they are afraid to be Christians. But my dear Friends, there is no true Joy, till ye can Joy in God and Christ. I know wicked Men and Men of Pleasure will have a little Laughter; but what is it, but like the crackling of a few Thorns under a Pot, it makes a Blaze, and soon goes out. I know what it is to take Pleasure in Sin, but I always found the Smart that followed, was ten thousand Times more hurtful, than any Gratification I could receive. But they that Joy in God, have a Joy that Strangers intermedle not with, it's a Joy that no Man can take from them; it amounts to a full Assurance of Faith, that the Soul is reconciled to God through *Christ*, that *Jesus* dwells in the Heart; and when the Soul reflects on itself, it magnifies the *Lord*, and it's Spirit rejoyces in God its Saviour. Thus we are told that *Zacheus received Christ joyfully*, that *the Eunuch went on his Way rejoycing*, and *the Jaylor rejoyced in God with all his House*. O my Friends, what Joy have they that know their Sins are forgiven them? What a blessed thing is it for a Man to look forward, and see an endless Eternity of Happiness before him, knowing that every Thing shall work together for his Good, it is Joy unspeakable and full

full of Glory. O may God make you all Partakers of it.

Here then, we will put *the Kingdom of God* together. It is *Righteouſneſs*, it is *Peace*, it is *Joy in the Holy Ghoſt*. When this is placed in the Heart, God there reigns, God there dwells and walks, the Creature is a Son or Daughter of the Almighty. But my Friends, how few are there here, that have been made Partakers of this Kingdom? Perhaps the Kingdom of the Devil, inſtead of the Kingdom of God, is in moſt of our Hearts. This has been a Place much favoured of God, may I hope ſome of you can go alongſt with me, and ſay, Bleſſed be God we have got Righteouſneſs, Peace, and Joy in the Holy Ghoſt. Have ye ſo? Then, ye are Kings, tho' Beggars; ye are happy above all Men in the World, ye have got Heaven in your Heart; and when the Cruſt of your Bodies drops, your Souls will meet with God, your Souls will enter into the World of Peace, and ye ſhall be happy with God forevermore. I hope there is none of you will fear Death, fy for Shame, if ye are; what, afraid to go to Jeſus, to your Lord; ye may cry out, O Death, where is thy Sting? O Grave, where is thy

Victory

Victory? Ye may go on your Way rejoycing, knowing that God is your Friend; die when ye will, Angels will carry you safe to Heaven.

But O how many are here in this Church-Yard, that will be laid in some Grave ere long, that are entire Strangers to this Work of God upon their Soul? My dear Friends, I think this is an awful Sight, here are many Thousands of Souls, that must shortly appear with me, a poor Creature, in the General Assembly of all Mankind before God in Judgment. God Almighty knows whether some of you may drop down dead, before ye go out of the Church-Yard; and yet perhaps most are Strangers to the Lord Jesus Christ in their Heart. Perhaps Curiosity has brought you out to hear a poor Babler preach: But my Friends, I hope I came out of a better Principle, If I know any Thing of my Heart, I came to promote God's Glory; and if the Lord should make use of such a worthless Worm, such a wretched Creature, as I am, to do your precious Souls Good, nothing would rejoice me more than to hear, that God makes the Foolishness of Preaching a Means of making many believe. I was long deceived my self with a Form of Godliness, and I know

know what it is to be a Factor for the Devil, to be led captive by the Devil at his Will, to have the Kingdom of the Devil in my Heart; and I hope I can ſay through free Grace, I know what it is to have the Kingdom of God erected in me. It is God's Goodneſs that ſuch a poor Wretch as I, am converted; tho' ſometimes when I am ſpeaking of God's Goodneſs, I am afraid he ſtrike me down dead. Let me draw out my Soul and Heart to you, my dear Friends, my dear guilty Friends, poor bleeding Souls, that muſt ſhortly take your laſt Farewel, and fly into endleſs Eternity: Let me intreat you to lay theſe Things ſeriouſly to Heart this Night. Now when the Sabbath is over, and the Evening is drawing near, me thinks the very Sight is awful, I could almoſt weep over you, as our Lord did over *Jeruſalem*, to think in how ſhort a Time every Soul of you muſt die, ſome of you to go to Heaven, and others to go to the Devil forevermore.

O my dear Friends, theſe are Matters of eternal Moment I did not come to tickle your Ears, if I had a Mind to do ſo, I would play the Orator; no, but I came, if God ſhould be pleaſed, to touch your Hearts. What ſhall I ſay to you?

Open

Open the Door of your Heart, that the King of Glory, the bleſſed *Jeſus*, may come in and erect his Kingdom in your Soul. Make Room for *Chriſt*, the *Lord Jeſus* deſires to ſup with you to Night, *Chriſt* is willing to come into any of your Hearts, that will be pleaſed to open and receive him. Are there any of you made willing *Lidia's*? There are many Women here, but how many *Lidia's* are there here? Does Power go with the Word to open your Heart? And find ye a ſweet melting in your Soul? Are ye willing? Then *Chriſt Jeſus* is willing to come to you. But ye may ſay, Will *Chriſt* come to my wicked, polluted Heart? Yes, tho' ye have a Load of Devils in your Heart, *Chriſt* will come and erect his Throne there; tho' the Devil be in your Heart, the *Lord Jeſus* will ſcourge out a Legion of Devils, and his Throne ſhall be exalted in thy Soul. Sinners, be what ye will, come to *Chriſt*, ye ſhall have Righteouſneſs and Peace. If ye have got no Peace, come to *Chriſt*, and he will give you Peace. When ye come to *Chriſt*, ye ſhall feel ſuch Joy, that it is impoſſible for you to tell. O may God pity you all. I hope this ſhall be a Night of Salvation to ſome of your

Souls.

Souls. My dear Friends, I would preach with all my Heart to Midnight, to do you Good, till I could preach no more. O that this Body might hold out to ſpeak more for my dear Redeemer; had I a thouſand Lives, had I a thouſand Tongues, they ſhould be imployed in inviting Sinners to come to *Jeſus Chriſt*. Come then, let me prevail with ſome of you to come along with me. Come poor, loſt, undone Sinners, come juſt as ye are to *Chriſt*, and ſay, If I be damned, I will periſh at the Feet of *Jeſus Chriſt*, where never one periſhed ye. He will receive you with open Arms, the dear Redeemer is willing to receive you all. Fly then for your Lives. The Devil is in you while unconverted, and will ye go with the Devil in your Heart to Bed this Night. God Almighty knows if ever ye and I ſhall ſee another again: In one or two Days more I muſt go, and I will never ſee you again, till I meet you at the Judgment Day. O my dear Friends, think of that ſolemn Meeting, think of that important Hour, when the Heavens ſhall paſs away with a great Noiſe, when the Elements ſhall melt with fervent Heat, when the Sea and the Graves ſhall be giving up their

dead, and all ſhall be ſummoned to appear before the Great God, What will ye do then, if the the Kingdom of God is not erected in your Heart? Ye muſt go to the Devil, like muſt go to like. If ye are not converted, *Chriſt* hath aſſerted it in the ſtrongeſt manner, *Verily, Verily, I ſay unto you, except a Man be born again, he cannot enter into the Kingdom of God.* Who can dwell with devouring Fire? Who can dwell with everlaſting Burnings. O my Heart is melting with Love to you, ſurely God intends to do Good to your poor Souls. Will no one be perſwaded to accept of Chriſt. If theſe that are ſettled Phariſees will not come, I deſire to ſpeak to you that are Drunkards, Sabbath-breakers, Curſers and Swearers, will ye come to Chriſt. I know many of you come here out Curioſity, tho' ye came only to ſee the Congregation, yet if ye come to Jeſus Chriſt, Chriſt will accept of you. Are there any curſing ſwearing Souldiers here, will ye come to Jeſus Chriſt, and liſt yourſelves under the Banner of the dear Redeemer? Ye are all welcome to Chriſt Is there any little Boys or little Girls here? Come to Chriſt, and he will erect his Kingdom in you.

There

There are many little Children God is working on, both at home and abroad. O if ſome of the little Lambs would come to Chriſt, they ſhall have Peace and Joy in the Day that the Redeemer ſhall ſet up his Kingdom in their Heart. Parents, tell them that Jeſus Chriſt will take them in his Arms, that he will dandle them on his Knees. All of you, old and young, ye that are old and gray headed, come to Jeſus Chriſt, and ye ſhall be Kings and Prieſts to your God, the Lord will abundantly pardon you at the eleventh Hour. *Ho every one of you that thirſteth*, if there be any of you ambitious of Honour, do ye want a Crown, a Scepter? Come to Chriſt, and the Lord Jeſus Chriſt will give you a Kingdom, that no Man ſhall take from you.

FINIS.

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